

An Essay on
The Power of the Will to
Prevent and Control Disease

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On glancing at the present physical condition of man, we find that Disease has become so universally prevalent that few indeed, live and die, without tasting somewhat of its cup of bitterness. Disease, the greatest enemy to man's natural existence, has become so common among us, that we are rather inclined to regard its absence as an exception to the general rule; or as something foreign to the natural order of things. A single instance of death from mature old age excites more astonishment than scores of ^{premature} deaths from Disease. Since God intended but one end in the Creation - to form an Angloic Heaven from the Human Race - it is quite evident that death was intended from the beginning, as well as

all else that contributes or has contributed to human happiness. But death, occurring as originally intended by the Creator, consisted in the quiet, easy and painless cessation of the functions of organic life; resulting from the withdrawal, from fitness of soul, of the spiritual man from the natural body, and its continued existence in a purely spiritual and happy state. How different now! Instead of such a happy condition of things, we behold, upon every side, the human creature borne down by Disease - the victim of every vice - sinking into premature grave. And we are led to wonder if the Power was ever given to man, by his Creator, to prevent such a deplorable condition; and at first

thought; almost inclined to doubt the
beneficence of God. But when we
take a more profound and comprehen-
sive view, we are compelled to acknowledge
God's eternal goodness to man, as well
as that man raises to his ^{own} lips every cup
of bitterness, of which he tastes, by his
own hand and in obedience to his
own Will. Upon ^{man} has been bestowed, by
his Creator, that Power, Faculty or
Principle, by which he can choose or
reject, act or forbear action - the Will;
and this Power God never withdraws
from any one. The Will principle be-
longs essentially to the Spiritual Man,
and is that principle which makes
man a man. The natural body is
merely an instrument adapted to the
accommodation of the will which

presides over it, and whose natural functions consist in the performance of good uses in society, or to his fellow man; and so long as the Will persists in so doing- just so long all is well- all is harmony. So long as the Will obeys the Divine Laws, just so long it preserves its material instrument or body in its natural state. We find that when man disobeys Divine Law, discord is at once the result, and all manner of evil is likely to beset him, and disease is the ultimate result of his disobedience- hence we at once perceive how very similar are the duties of the true Physician and the true Minister of the gospel. At this point we will take the liberty to digress a little, and indulge in a

few remarks which, though they
may seem somewhat inappropriate
for a medical thesis, yet they are
not necessarily so. It has been
stated that God never removes from
man the power of the Will - and this
is a truth, though simple and expli-
cit, yet all important to the highest of
human interests - A truth in which we
may discern the true relation between
God and man, mans own nature, power
and duty; and also that God first
gave to man the power to obey, and
afterwards commanded obedience.

Can the intrinsic value of this truth
fail to be seen? The Clergy of the
present day would do well to take heed,
not only to themselves, but especially
how they mislead by their false teach-

ings, those to whom it becomes their duty to impart spiritual instruction and advice, and how they inexorably loose sight of, contradict and condemn this living Truth, as it is the foundation Rock upon which the whole superstructure of True Christian Religion is founded; and to it, the Sacred Word itself owes its integrity. Therefore, by condemning the one, we also condemn the other.

However, at the present day, we hear its condemnation sounded forth from pulpits on every side, reaching our ears like the voice of phantoms from the tombs, yet firing with a peculiar ecstasy the multitude by its sunning loveliness, who for the most part remain passive, and unwilling to seek for themselves the truth, but pitch headlong

into consummate bigotry. It will appear, after we shall have spoken of the nature of Disease, that there will have to be a great reform among the Clergy, or else the human race will degenerate, until, ultimately, it would be involved in total ruin; there is, however, a way by which this result may be averted, and this consists in the true Physician serving the double office of Doctor of Divinity and Doctor of Medicine. For since the mission of the Physician is one of mercy, it certainly becomes him to give spiritual advice when expedient; for I believe such advice from the true Physician, would be more profitable, by reason of his greater intimacy with, and influence among the people. It would seem to be a

grand mistake that the imparting of spiritual instruction and advice should have ever been made an isolated profession. Christ was the great model Physician - he healed the sick, both in soul and body - and he gave power to his disciples to do likewise. He did not merely instruct them to go forth and preach the gospel, but he commanded them also to heal the sick. In fact evil and disease are so intimately connected, that while we are dealing with the one, we are dealing with the other at the same time - their relation being that of cause and effect.

That the human creature should possess an absolute free Will, is perfectly agreeable with right reason - without such freedom of action, it is

simple and plain that man would
neither merit reward nor punishment
for his actions; for in this
case he would be a perfect Puppet-
which acts only when the strings are
pulled in obedience to another's will
Hence it is also plain to be seen how,
and why, the present deplorable state
of things exist - simply because to
man was given the Liberty to do as
he pleased, in order that he might
enjoy a happy existence hereafter, and
he pleased to do evil. God moreover
posed a duty upon his creatures which
he knew they could not perform
and yet hold them accountable.

We have now determined that
man has an absolute free will, and
since we have not any one kind or

degree of enjoyment, but by means of our own actions, and since all that we do enjoy and a great part of what we suffer is put in our own power, and is the consequence of our actions, we may perceive to what extent Disease may be prevented by the power of the Will, and how controlled. Is it not obvious that by willing and acting with prudence and care, or in obedience to the dictates of Conscience, that we may pass the greater part of our days in ease and quiet, while on the other hand we may, by Willing and acting rashly or contrary to the dictates of Conscience, make ourselves as miserable as we please by the acquirement of disease or otherwise, and in every day life we see those who do

Please, or in other words. Love and
will to make themselves miserable.
I do not mean to say they love to feel
miserable, but that they love the
evil that causes it, so well, that
they will forgo the misery, for its
sake; knowing at the same time
by instruction, example and experience,
the inevitable consequence of such
conduct will be disgrace, poverty,
disease and premature death.

We will now take into consideration
the nature of disease, after which
it may be understood to what extent
the Will is able to Prevent and Control
this condition. Disease is strictly a
condition originating in an organised
body, and is the opposite to the state
of health. For the full development-

or establishment of this condition, two essentials are requisite; first: that there be some Impurification in the organism, and secondly: the bringing to bear of the disease Producing Principle, or the Procatarctie cause, upon these imperfections, or this predisposition of the organism.

That this disease generating principle is essentially spiritual in its nature, would seem to be beyond the possibility of a doubt; and without the direct action of this principle upon the imperfect or defective organism, it is absolutely impossible for disease to exist; and equally impossible would it be for disease to exist in the absence of imperfect organs or the predisposition, in which the essence of disease

can only manifest its existence.

That the nature and origin of disease is spiritual, is a conclusion at which any one by the ^{simple} exercise of reason may arrive, for it is a simple truth. That it is a truth, the Sacred Scriptures afford abundant evidence. It teaches us that there is a natural and a spiritual man; that there is a Heaven and a Hell, and that the man of earth is continually influenced or acted upon by spirits in these states: those of the former being called Angels, and those of the latter devils or devil collectively. The man of the earth or the corporeal man is placed, as it were, so perfectly in the centre between those two influences or states, that he has perfect freedom of will to

incline to the one side or the other, and this according to his ruling love, which determines, in turn, his state hereafter.

Is it not plain then, that as a consequence of man's willful inclination to the right or to the left, the greater the influence that side to which he inclines exerts over him?

Is it not a natural and necessary consequence, that the more man obeys the dictates of the Devil, who is continually walking to and fro, up and down in the earth seeking whom he may devour, the more enslaved, miserable and imperfect man becomes? and the more man obeys the dictates of Angels, the "ministering spirits of God", the more perfect, free and happy he is? For is it not the state of the

Spiritual body that determines the condition of the natural man?

If so, does it not naturally follow that devils have the power to produce disease in the natural body, through the medium of the soul, in which it is known that they produce a corresponding state, through the willingness of man. This being true, is it not likewise true, that the "ministering spirits of God", assist man to prevent and eradicate disease, if man so wills it? It is only through man's willingness, that these spiritual beings can possibly effect him, he must first and necessarily love what they do, which is nothing more than acting according to his own free will. The sum of what has

been said of disease amounts to these facts that the nature and origin of disease is essentially spiritual - that there are two essentials requisite for its full establishment - and finally, that disease is the natural and inevitable consequence of evil chosen, loved and persisted in.

Hence we may perceive to what extent the Will's power is efficient in preventing its occurrence, since to love is to will, and to will is to love.

It may be interesting to consider the origin of disease as to time; its mode and rate of progress. Adam and Eve are generally considered to have been the first created of mankind; but they should be regarded as merely the representatives

of the most ancient People, or
those of the first, or Golden age,
if you please, who existed for a
long time in a state of innocence
and purity, Evil existing at that
time merely in possibility, and
so represented by Adam and Eve
while they were yet pure and in-
nocent. In the process of time,
however, those ancient people be-
gan gradually to recede from their
primary state of innocence, and
thus from the Lord - and to cultivate
Self love - and in this state were again
represented by Adam and Eve though
not until they had willfully and de-
liberately transgressed Divine Law.

The apostacy of the human race
dates from this time, and likewise

its degeneration here commenced; and now for the first time, the essential principle for the establishment of disease, made its appearance. This physical imperfection continued to grow worse from generation to generation, keeping pace with the degeneracy of the spiritual man, down to the present time, when we can find no trace of primitive perfection of man either physical or spiritual. Its mode of progress or the means by which it accumulates, we now perceive to be by hereditary transmission; and its rate of progress keeping pace with that of evil.

As we now come to the consideration of hereditary disease, this will appear more satisfactory. Inasmuch

as it is at this point that the Will is of the greatest efficiency, in eradicating disease, we will consider briefly the nature of hereditary Disease. There is really no such thing as hereditary disease. Man is an organised being and subject to organic laws. The first law that must be obeyed to render an organised being perfect in its kind, is that the germ from which it springs shall be complete in its parts and sound in its whole constitution.

This is exemplified by the fact that if we sow seed in which some vital part has been entirely destroyed, the seedling and full grown plant, if it ever attain maturity, will be defective in those delinquencies which

are wanting in the embryo root; if we sow seeds entire in these parts, but only half ripened, or damaged in their whole texture by damp or other causes, the plant will be feeble, and will probably die early. A similar law holds in regard to man. By hereditary disease, is to be understood, the transmission, merely, of an imperfect organism from Parents to Children, in obedience to the above stated organic law, which, like all other laws of nature, is immutable. The organism thus transmitted, is in a state of reciprocality for the influx of the disease producing principle - evil in potency, which tends more especially to the development of a disease similar to that which had produced

the deepest impression upon the organism of the parents prior to the birth of the child. The term hereditary Disease, therefore, signifies merely disease in possibility; or that condition which renders disease in potency, possible. When the generation in which man first sinned passed away, the evil spirits, freed from mortal clay, were at once in a position from which they could act upon the souls and bodies of men, producing all the suffering to which human flesh was heir, by virtue of man's own free will. From the moment a Hell began to form, disease increased rapidly. It was impossible for disease to have originated simultaneously with actual evil, which is that degree of evil possessed by the

Spiritual man while yet inhabiting
its trunmit of clay, because an evil
incarnate spirit cannot act upon the
souls of men in such potency as can
the spirit freed entirely. It is true the
most vigorous action of the Will power
man can possibly command, would
produce but a slightly perceptible ef-
fect upon the first generation following
the effort, yet, whether this be discour-
aging or not, the plain truth stands in
bold relief - that perseverance is our
only hope. By the Power of the Will,
we can, to a great extent, adapt our
conduct to our condition, and just
so far and so long as we persist in so do-
ing, just so far we prevent the disease
producing agency from flowing into
the imperfections of the organism, and

thereby setting up a definite diseased condition, from which suffering, limited only by premature death would be inflicted. While we are engaged in guarding our physical imperfections, or weak points, from assaults of the enemy, or while we live in obedience to the laws that govern our physical being, we are likewise defending our moral and spiritual imperfections; and thus establishing a stepping stone upon which the future generation may place its foot and elevate itself a degree above the preceding, towards that state of perfection and happiness for which man was originally intended. Were there as much interest taken to produce fine races of men, as there is in perpetuating fine breeds of horses and dogs, the

result, even in a few generations, would evidently be a very happy one. By the Will, as before stated, we may adapt our conduct to our condition, and thereby prevent the Disease Producing agency from flowing into the imperfections of our physique, which influx, willingly permitted, makes a still deeper impression upon the system, to be transmitted to the next generation, rendering it just so much the more susceptible, and this susceptibility increasing from generation to generation. Were we to act against the evil principle, it would gradually loose ground, until no trace of its influence remained, when man would again have returned to his primitive purity. It is obvious from what has been said, that

the true Physician, inspired with the spirit of philanthropy - desirous of doing good to his fellow beings, not only the present, but of future generations, must do more than merely prescribe medicine to the sick and dying, he must also strive to prevent Disease from encroaching any farther upon the human race, and this he will find cannot be effected by the agency of medicine alone. Medicine prescribed in accordance with the law Similia Similares, is the great Curative of Disease; while the human Will, after the development of the understanding, is the great Prophylactic of Disease. Therefore if we wish to eradicate disease from the human race, we shall have to do, not only with Medicine, but also with

the Will principle of man. Disease gained access to the human system through the Will of man, after the development of his understanding, and through this Principle it still accumulates, and by this Principle can it only be effectually prevented from being perpetuated through all time. In infancy and childhood, when the understanding is not yet developed, the human creature suffers and dies from disease, by reason of the concentrated evil within it, derived from parents, grandparents &c., by reason of their willfully acquired evil and disease. Hence all the suffering endured by man prior to the full development of his understanding, and even much afterwards, is owing

the failure of past generations to exercise the power of the Will in obedience to divine law, therefore it becomes the duty of the Physician at the present, to enjoin a vigorous application of the Will, by various appropriate and efficacious methods, as well as to be zealous in prescribing medicine. By the Power of the Will, we Prevent disease, by resisting evil, and doing good. We Control disease also by resisting evil and doing good, which, in this case, consisted in adapting our conduct to our Condition. By the law of Homœopathy disease is cured. So we perceive that it is merely a matter of choice whether Mankind continue in their present condition, become worse, or return to their original state of purity.